

Monasticism, Education and Formation Symposium

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ARMENTA Debbie

Assistant Professor of Pastoral Theology, Associate Dean of Formation, Asso. Director Teaching Parish Seminarian Formation Program, University of St. Mary of the Lake/ Mundelein University, Mundelein, IL USA

Dr. Armenta is a Practical and Pastoral Theologian and certified Chaplain with 35 years of experience in education, formation, chaplaincy, parish and diocesan work in four dioceses. Her doctoral thesis, "The Desert Meets the City: Appropriating Desert Wisdom for Lay Formation" is an in-depth study of Evagrian writings. Dr. Armenta presented a paper on Evagrian spirituality at the Society for the Study of Christian Spirituality Conference held in Sept. 2019. In addition to her work at the Seminary, she has been married for 33 years, is a proud mother of four sons and a hospice volunteer chaplain.

Transforming Seminarian Formators Through immersion in Evagrian Spirituality and Prayer Practice

Author and former Catholic Priest, James Carroll, provocatively stated: "Clericalism, with its cult of secrecy, its theological misogyny, its sexual repressiveness, and its hierarchical power based on threats of a doom-laden afterlife, is at the root of Roman Catholic dysfunction." (Atlantic Monthly, June 2019). Sr. Katerina Schuth, professor, author and 40-year educator / formator of seminarians, priests and bishops, states the heart of abuse within the Catholic Church can be traced to clericalism beginning with formators at the seminary (Lecture, 2019).

Evagrian wisdom begs to be re-appropriated for the advancement of formation. I propose that by immersing seminarian formators in Evagrian practices from the fourth century, specifically Evagrian works: *On Prayer*, *Praktikos* and *On Thoughts*, formation can be revolutionized. Furthermore, by making these practices obligatory and normative for formators, seminarian formation at its core will be transformed. Utilizing the Socio-Spiritual method of Professor Gilberto Cavasoz- Gonzales (Pontifical Antonianum) and the Contemplative Method by Professor Sr. Mary Frohlich, (Catholic Theological Union, Chicago, IL) Evagrian practices can reform and begin to heal the wounds that exist at the deepest level in seminaries and parishes around the world.

BINI Sergio

Vasto (Chieti), ingegnere; vive tra Roma e l'Umbria; past president dell'Associazione Italiana Cultura per la Qualità centro-insulare; docente di "Gestione delle risorse umane e del benessere organizzativo" presso il Corso di Laurea Magistrale in Programmazione e

gestione delle politiche e dei servizi sociali dell'Università LUMSA di Roma; componente del Gruppo di Ricerca (internazionale) su «Cultura e pastorale dell'amministrazione del Monastero e dei beni ecclesiastici» presso il Pontificio Ateneo di Sant'Anselmo di Roma; è stato per decenni dirigente del Gruppo Ferrovie dello Stato; è stato presidente (priere) della Venerabile Arciconfraternita dei Santi Benedetto e Scolastica dei Nursini di Roma.

BINI Stefano

Avvocato giuslavorista, Assegnista di ricerca in Diritto del lavoro presso la LUISS Guido Carli di Roma; vive tra Roma e Siviglia. È Dottore di ricerca cum laude in "Diritto e impresa" presso la LUISS e in "Derecho" presso l'Università di Siviglia. È cultore della materia di Diritto del lavoro presso l'Università Roma Tre di Roma e presso la LUISS. È membro della Commissione di certificazione dei contratti di lavoro dell'Università Mercatorum di Roma. È membro del Centro Studi del Consiglio dell'Ordine degli Avvocati di Roma. È autore di oltre 40 pubblicazioni scientifiche, fa parte di gruppi di lavoro di progetti di ricerca ed è socio di numerose Associazioni Scientifiche, italiane e straniere.

Formazione e lavoro, alla luce della Regula Benedicti. Organizzazioni efficaci e sostenibili, al tempo di Industry 4.0.

La declinazione – in ottica organizzativa e gestionale – dei principi e delle regole della *Regula Benedicti*, fornisce utili elementi per la costruzione di modelli (sempre attuali e quasi senza tempo) indispensabili per gestire in maniera efficace, efficiente e sostenibile le organizzazioni, rendendole delle “comunità” armoniche. Nel *paper* si presenterà un “paradigma gestionale benedettino”, basato sui seguenti dodici pilastri concettuali e metodologici: 1) perimetrazione dinamica degli ambiti di pertinenza competenziale; 2) logistica organizzativa e *lay-out* ergonomico; 3) dalla *de humilitate* alla *leadership* umile ed autorevole; 4) dalla *stabilitas* all'armonia cenobitica sostenibile; 5) dal reclutamento selettivo delle persone alla “educazione continuativa” e alla formazione permanente dei singoli e della comunità (intesa nel suo insieme corale); 6) asceti e “conversione continuativa” (modello antesignano dell'apprendimento quotidiano e del miglioramento continuo); 7) il senso della misura e della discrezione (le decisioni assunte coralmente in una logica riconducibile alle tecniche del *brainstorming*); 8) l'organizzazione della giornata basata sul *kairos* per la pianificazione sistemica delle attività; 9) le regole per la gestione risolutiva tempestiva dei conflitti (*problem solving*); 10) l'impegno occupazionale del singolo nella comunità organizzata: dalla sfida all'accidia, all'accrescimento etico ed auto-realizzativo; 11) l'organizzazione a rete per la gestione sistemica delle persone, delle risorse e dei territori; 12) l'economia curtense: paradigma ancora attuale per la gestione dei distretti produttivi.

Più in particolare, il *paper* intende proporre una riflessione attorno all'attualità della Regola Benedettina, nell'ottica sia gestionale-organizzativa, che normativo-regolativa, nonché della formazione e dell'apprendimento, prestando particolare attenzione alle complessità proprie del contesto globale di riferimento, entro il quale le organizzazioni contemporanee sono chiamate ad operare e che richiede un aggiornamento permanente delle competenze, delle metodiche e delle *soft-skills*. La proficua contaminazione tra

saperi e tra sfere della conoscenza si elegge quale peculiare cifra metodologica del contributo, nell'ottica di decodificare e interpretare – attraverso le lenti dell'interdisciplinarietà – le sfide poste dalla c.d. “*digital transformation*”, alla luce del sempre attuale valore della Regola Benedettina.

Training and work, in the light of the Regula Benedicti. Effective and sustainable organizations, at the time of “Industry 4.0”

The declination – from an organizational and managerial point of view – of the principles and rules of the *Regula Benedicti*, provides useful elements for the construction of models (always current and almost timeless) indispensable to manage organizations effectively, efficiently and sustainably, making them “harmonic communities”. The paper will present a “Benedictine management paradigm” based on the following twelve conceptual and methodological pillars: 1) dynamic perimeter of the areas of competitive relevance; 2) organizational logistics and ergonomic layout; 3) from *de humilitate* to humble and authoritative leadership; 4) from *stabilitas* to sustainable cenobitic harmony; 5) from the selective recruitment of people to the “continuing education” and the ongoing formation people, both as individuals and community; 6) asceticism and “continuous conversion” (a forerunner model of daily learning and continuous improvement); 7) the sense of measure and discretion (the decisions taken chorally in a logic attributable to brainstorming techniques); 8) the organization of the day based on the *kairos* for the systemic planning of activities; 9) the rules for the timely resolution of conflicts; 10) the employment commitment of the individual in the organized community: from the challenge to sloth, to the ethical and self-actualizing growth; 11) network organization for the systemic management of people, resources and territories; 12) the *curtense* economy: a paradigm that is still relevant for the management of productive districts.

More specifically, the paper intends to propose a reflection on the current relevance of the Benedictine Rule, both from a management-organizational and a regulatory-regulatory viewpoint, as well as from training/learning, paying particular attention to the complexities of the global context of reference, within which contemporary organizations are called upon to operate and which requires a permanent updating of skills, methods and soft-skills. The fruitful contamination between spheres of knowledge is elected as particular methodological key of the contribution, in order to decode and interpret – through interdisciplinary lenses – the challenges posed by the so called “digital transformation”, in the light of the ever-present importance of the Benedictine Rule.

BISOGNO Gianmarco

Gianmarco Bisogno (marzo 1993) è un dottorando dell'Università di Salerno in Ricerche e Studi sull'Antichità, il Medioevo e l'Umanesimo (RAMUS). Il suo progetto di ricerca è incentrato sulla figura di Anselmo d'Aosta.

Tra *ordo factitium* e *ordo naturalis*: analisi del carattere comunitario della pedagogia anselmiana

Lo scritto *De humanis moribus per similitudines* - insieme con i *Dicta* - forma un'appendice necessaria per la comprensione della riflessione anselmiana. In quelle pagine emerge una distinzione fondamentale tra *ordo factitium* e *ordo naturalis* che - seppur esplicitata soltanto in poche occasioni- costituisce il traguardo più importante delle considerazioni pedagogiche di Anselmo. Ruotando intorno all'interesse dell'abate circa la convivenza di virtù interiore e virtù esteriore, la presente relazione intende approfondire i presupposti filosofici e il carattere polivalente della pedagogia anselmiana analizzandone la sua essenza comunitaria. La vita monastica, infatti, costituisce il luogo privilegiato per una corretta pratica educativa non solo nel rapporto tra *magister* e *alumnus* ma anche perché, a causa della sua struttura, crea esigenze teoriche risolvibili esclusivamente con una prassi orientata nella direzione di una perfetta comunione tra uomo, Dio e *res*. Il presente contributo, dunque, attraverso la lettura delle principali opere di Anselmo e delle opere dei suoi discepoli più vicini (Eadmero e Alessandro) intende ricostruire questo aspetto della sua riflessione mettendolo in relazione con gli esiti più solidi della sua filosofia.

Between *ordo factitium* and *ordo naturalis* analysis of the community character of the Anselm pedagogy

The written *De humanis moribus per similitudines* - with *Dicta* - forms a necessary appendix for understanding the Anselmian reflection. In those pages, a fundamental distinction emerges between the factual order and the natural order which - although explained only on a few occasions - is the most important goal of Anselm's pedagogical considerations. By revolving around all the interest in the coexistence of interior virtue and external virtue, the present contribution intends to analyze the philosophical presuppositions and the polyvalent character of the Anselm's pedagogy by studying its community essence. Monastic life, in fact, is the privileged place for a correct educational practice not only in the relationship between *Magister* and *Alumnus* but also because it creates theoretical needs that can be solved with a praxis oriented towards a perfect communion between man, God and *res*. The present contribution, therefore, through the reading of the main works of Anselmo and the works of his closest disciples (Eadmer and Alexander) intends to reconstruct this aspect of his reflection by relating it to the most solid outcomes of his philosophy.

BÖCKMANN Aquinata OSB

Born in Münster, Germany. After college: studies of Theology and especially Spirituality at the Universities of Münster and München, 1972 Doctorate in Theology Münster. 1958 Entrance into the Congregation of the Missionary Benedictine Sisters of Tutzing and 1965 final profession. Professor at the Monastic Institute St. Anselmo, Rome, from 1973 to 2011. Seminars, Conferences – mainly on RB - in different parts of the World from 1979 to 2017. Practical experience as novice mistress from 1986 to 1994.

Books on RB

Perspektiven der Regel Benedikts. Ein Kommentar zum Prolog und den Kapiteln 53, 58, 72, 73, Vier-Türme-Verlag: Münsterschwarzach 1986 (Perspectivas da Regra de S. Bento, Lumen Christi: Rio de Janeiro 1990; Perspectives on the Rule of St. Benedict. Ed. Marianne Burkhard, Liturgical Press: Collegeville 2005).

Apprendre le Christ, à l'écoute de saint Benoît (Vie Monastique 41), Bégrolles-en-Mauges 2002.

Servire Cristo. In Ascolto della Regola di San Benedetto (a cura di Michaela Pfeifer, Annamaria Valli e Lea Montuschi), (Studia Anselmiana): Roma 2010.

Christus hören - Exegetischer Kommentar zur Regel Benedikts. Teil 1: Prolog bis Kapitel 7, EOS Verlag: St. Ottilien:2011 (A Listening Community: A Commentary on the Prologue and Chapters 1-3 of Benedict's Rule. Ed. Marianne Burkhard, Liturgical Press: Collegeville 2015; - From the Tools of Good Works to the Heart of Humility. Ed. Marianne Burkhard, Liturgical Press: Collegeville 2017).

Geeint in Christus - Exegetischer Kommentar zur Regel Benedikts. Teil 2: Kapitel 8 bis 52, EOS Verlag: St. Ottilien 2013 (Around the Monastic Table, Growing in Mutual Service and Love. Ed. Marianne Burkhard, Liturgical Press: Collegeville 2009).

Mit Christus zum Ziel – Exegetischer Kommentar zur Regel Benedikts, Teil 3: Kapitel 53 – 73, EOS Verlag: St. Ottilien 2015.

Commentaire de la Règle de saint Benoît, I, II, III, traduits par Christine Conrath, éditions du Cerf: Paris 2018.

Spiritual abuse of power in formation – and “zeal for humiliations”(RB 58,7)? What does the Rule of Benedict (RB) emphasize in this context, seen against the Rule of the Master (RM)?

In the context of formation, and especially on the theme of spiritual abuse of power, I will examine an expression of the Benedictine Rule, which – interpreted in the light of Legalism and strong Asceticism - could justify this abuse (and did so). RB 58,7 tells the novice master to pay attention to the candidate if he has the following signs of vocation, “si sollicitus est ...” if he is zealous for the Opus Dei, for obedience, and ... “ad obprobria”, in early times generally translated as “humiliations”. In the context of the 6th century, and examining the newer translations which take the historical context into consideration, I will point out the meaning of: “simple services in the monastery”, important for every form of community life. It must be shown if this is in consistency with the whole Rule (especially before the background of its immediate source, the Rule of the Master).

Excerpt of Bibliography concerning the theme:

Jonveaux, Isabelle & Stefania Palmisano: Monasticism in Modern Times, New York 2017.

Wagner, Doris: Spiritueller Missbrauch in der katholischen Kirche, Freiburg 2019.

The best documentation is to be found in the Internet: [www.avref](http://www.avref.org) (Aide aux victimes de mouvements religieux en Europe et en France).

Editions and commentaries of RB and RM in regards to 58,7.

La Règle du Maître, ed. Adalbert de Vogüé, III vols, Paris 1964-1965.

Kardong, Terrence: Benedict's Rule (Translation and Commentary), Collegeville 1996.

BORTOLETO Edivaldo José

Professor do Programa de Pós-Graduação em Educação da Universidade Comunitária da Região de Chapecó – UNOCHAPECÓ

Monasticism, education, and philosophy in the formation process of Brazilian culture

This theoretical work aims to investigate and understand the presence of monasticism and its role regarding education and philosophy in the formation process of Brazilian culture. It was the Jesuits who maintained, in a hegemonic manner, public education in Brazil since the Colony for almost two centuries in the double dimension of missionary and political processes since D. João III. Thus, in their colleges, education, and philosophy, governed by the *Ratio Studiorum*, mainly under the inspiration of the Second Scholastic Iberian, under the sign of Francisco Suarez were present in the New World who was born without modern middle age. But not only did the Jesuits come to the New World. The Franciscans, Mercedarians, Dominicans, Carmelites, Oratorians, Capuchins, and Benedictines also came here with their respective missionary and political projects. The Benedictines, with the creations of their monasteries in Brazil, were responsible for education in the cities as well as for the development of philosophy within the monasteries. The first faculty of philosophy in Brazil was born in the São Bento Monastery in São Paulo in 1908. This little-studied process is the object to be investigated: education and philosophy in Benedictine monasteries in historical and philosophical perspectives.

Monasticismo, EDUCAÇÃO e filosofia no processo da FORMAÇÃO da cultura brasileira

Este trabalho de cunho teórico tem por objetivo investigar e compreender a presença do monasticismo e seu papel desempenhado ao tocante à educação e à filosofia no processo da formação da cultura brasileira. Os jesuítas foram os que mantiveram de maneira hegemônica o ensino público no Brasil desde a Colônia praticamente por dois séculos na dupla dimensão dos processos missionários e políticos desde D. João III. Assim, em seus Colégios, a educação e a filosofia regidos pela *Ratio Studiorum* sob a inspiração da Segunda Escolástica ibérica, principalmente, sob o signo de Francisco Suárez fizeram-se presentes no Novo Mundo que nasceu moderno sem idade média. Mas não só os Jesuítas vieram ao Novo Mundo. Também os Franciscanos, Mercedários, Dominicanos, Carmelitas, Oratorianos, Capuchinhos e Beneditinos para cá se aportaram com seus respectivos projetos missionários e políticos. Os Beneditinos com as criações de seus mosteiros no Brasil foram responsáveis pela educação nas cidades bem como pelo desenvolvimento da filosofia no interior dos mosteiros. A primeira faculdade de filosofia no Brasil nasce no Mosteiro de São Bento em São Paulo em 1908. Este processo pouco

estudado é o objeto a ser investigado: a educação e a filosofia nos mosteiros beneditinos em perspectivas histórica e filosófica.

BROMBIN Alessia

She is a lecturer of Spiritual Theology at the Pontifical University of Saint Crux (Rome – 2018-19; 2019-20). She is postgraduate Ph.D. at Pontifical Gregorian University (class of 2020). Her research field is oriental spirituality and Greek Patristic Literature, specially Palamas's theology. She earned a M.Div. (Master of Divinity) in spiritual theology at Pontifical Gregorian University (Rome) in 2015. She holds a B.D. (Bachelor of Divinity) from St. Anthony's Doc. Theological Institute of Padua – (director's thesis emeritus prof. Tiziano Lorenzin ofm conv.) in 2009. She holds an Master's degree in Philosophy from Padua's University, in the department of philosophy's history, where she wrote her thesis on philosophical counseling (director's thesis prof. Enrico Berti) in 2003.

Teaching perfection. Monastic education in Peter the Athonite: founder of the anchorite life at Mount Athos

Peter the Athonite (IX century) is considered the father of hermitism in the Chalkidiki Peninsula, as Athanasius was for the cenobitism.

A lot of biographies were written, mostly hagiographic; in the 13th century Gregory Palamas wrote an *Encomium* celebrating his figure placing it as a model for monastic life. This was his first writing, dating back to around 1333, the recipients were a circle of monks. Palamas combined his apologetic intent with a pedagogical purpose, with the aim of reminding his brothers the example an authentic hesychastic spirituality to which entire generations of hermits were inspired.

We find some hagiographic *tòpoi* such as the progressive asceticism, the struggle against the demons, the gift of particular charisms, some typical traits of the spiritual father (*diakrisis, diorasis*), others related to the thaumaturgy, finally, the a deeply devotion to Saints and Theotokos.

Inspired also by the previous versions of the *Life of Peter the Athonite*, the Bishop of Thessalonica added along an entirely original preface and an epilogue, accompanied by an extensive asceticism's report of the first Hesychast. In the *Logos* there are three sections in which Peter's inner experience is deepened, outlining the peculiarities of his spiritual paternity. Palamas in his proemium declares that Peter is the «model of all beauty at Athos», his existence is noteworthy and it is necessary to «remember it to generate in the soul a great encourage towards the acquisition of virtue».

L'insegnamento della perfezione. L'educazione monastica in Pietro l'Athonita: il fondatore della vita anacoretica sul Monte Athos.

Pietro l'Athonita (IX sec.) è considerato il padre dell'eremitismo nella penisola Calcidica, come Atanasio lo fu per il cenobitismo.

Furono redatte numerose biografie, per lo più a carattere agiografico; nel XIII secolo Gregorio Palamas scrisse un *Encomio* celebrando la sua figura ponendola come modello per la vita monastica. Questo fu il suo primo scritto, databile attorno al 1333, i destinatari erano una cerchia di monaci. Palamas unì l'intento apologetico a quello pedagogico, con lo scopo di ricordare ai suoi fratelli l'esempio dell'autentica spiritualità *hesychasta* alla quale s'ispirarono intere generazioni di eremiti.

Ritroviamo alcuni *tòpoi* agiografici come la progressiva ascesi, la lotta contro i demoni, il dono di particolari carismi, alcuni tratti tipici del padre spirituale (*diakrisis* e *diorasis*), altri legati alla taumaturgia, infine, la profonda devozione ai Santi e alla Theotokos.

Ispiratosi anche alle versioni precedenti della *Vita di Pietro l'Athonita*, il Vescovo di Tessalonica aggiunse un lungo proemio e un epilogo del tutto originali, corredati da un ampio resoconto sull'ascesi del primo monaco *hesychasta*. Nel *Logos* sono presenti tre sezioni in cui approfondisce l'esperienza interiore di Pietro, delineando le peculiarità della sua paternità spirituale. Palamas nel proemio dichiara che Pietro è il «modello di ogni bellezza all'Athos», la sua esistenza è degna di nota ed è necessario «farne memoria per generare nell'anima un grande stimolo verso l'acquisizione della virtù».

CAMPION Eleanor OCSO

She is a member of the community at St Mary's Abbey, Glencairn (Ireland). She has post-graduate qualifications in the fields of liturgy and canon law, and along with these teaches Old Testament in her community. She served as economa at the OCSO Generalate in Rome from 2011 to 2015. She is the editor of Reading With the Heart: Lectio Divina, the Cistercian Way of Prayer, a collection of essays on lectio divina, to be published by Messenger Publications (Dublin) in 2020, and is engaged in the development of pedagogical material relating to the Old Testament and the two-year cycle of Vigils readings.

I think of your name in the night time.

Introducing the Old Testament through the Two-Year Cycle of Vigils Readings

Many monastic communities use the two-year cycle of readings for Vigils (Matins / Office of Readings). This skilfully-crafted reading plan offers an excellent basis for introducing novices – and others – to the Old Testament in particular.

In the course of the two-year cycle the Old Testament is read in five main “blocks”, each block consisting of between eight and thirteen weeks of readings. In the approach presented here, currently in use in Glencairn, as each block comes around in the liturgical cycle, we work from macro-view to micro-view; from overview of the block as a whole through consideration of weekly portions and finally to engagement with each daily reading.

Integrated with liturgical celebration and closely connected with patristic and spiritual interpretation, this approach to OT education is holistic, monastic, and fruitful. The presentation will indicate how this approach works, together with its benefits, and will offer suggestions for educators who might wish to adopt a similar approach.

CARROLL Thomas

Thomas Carroll is a PhD student in the Department of Theology and Religious Studies in Mary Immaculate College, Limerick. A primary school teacher in Cork, he has lectured part time on the Certificate in Religious Education for a number of years. He is the Lead Writer for primary school and parish resources for Catholic Schools Week with the Catholic Schools Partnership, an educational association founded by the Irish Episcopal Conference. His research interests include the theology of Karl Rahner, theologies of the cross, religious education and the relationship between mindfulness and ethos in Irish Catholic primary schools.

Mapping the field: Mindfulness and ethos in the Irish Catholic primary school

The phenomenon of mindfulness has become ever more popular in an increasingly pluralist Western society. Mindfulness is practised in various contexts, including schools and colleges with a religious ethos. This project will explore how these two concepts can interact with each other. The contemporary understanding of mindfulness has its origins in Buddhist meditation. However, the concept has developed and sometimes mutated into various forms of practice which are disembedded from their original spiritual philosophy. This will be examined through dialogue with two interlocutors. Further, this will allow for a frame to examine how this relationship influences religious education in Ireland. The first interlocutor is the Canadian philosopher Charles Taylor whose seminal work, *'A Secular Age'*, outlines three distinct modes of secularity. Taylor examines how the conditions of belief have changed and how the self seeks meaning in an age where belief in the divine is no longer axiomatic. Irish theologian Michael Paul Gallagher offers a theological perspective on how the Christian faith can be translated into dialogue with Irish secular culture, as well as addressing the crisis of culture and religious imagination rather than the crisis of faith in Ireland.

CETERA Roberto Obl.Ocist

Senior Religion professor at Liceo Orazio in Rome, tutor and trainer for the junior Religion teachers of Rome diocese, professor of Pedagogical and Educational sciences for the Christian doctrine at Sant'Anselmo Pontifical University, chairman 'Family Foundation' at Caritas Rome, writer for the 'Osservatore Romano', Vatican daily paper

Il rinnovamento dell'insegnamento teologico alla luce di 'Veritatis Gaudium', e lo specifico monastico

Coraggio, apertura, incontro, dialogo, "Chiesa in uscita", missionarietà, sono le parole chiave che forniscono la chiave d'intelleggibilità di *Veritatis Gaudium*. Una costituzione apostolica che colma un bisogno diffuso nell'ambiente accademico ecclesiastico e che si pone in linea di diretta consequenzialità con quello straordinario compendio di programma pontificale che è *Evangelii Gaudium*. Ma che segue anche una linea di

continuità con le intuizioni originarie dei padri conciliari espresse in *Optatam totius* e con la precedente costituzione apostolica di san Giovanni Paolo II, *Sapientia Christiana*. Il centro del discorso, oggi come allora, appare essere quello del necessario superamento della separazione tra speculazione intellettuale e pastoraltà, tra concettualità e centralità del *kerigma* originario. Papa Francesco sviluppa questo solco già indicato, tracciando un paradigma di missionarietà per la ricerca, l'insegnamento e la pratica teologica, all'insegna di un rinnovamento che non può che essere coraggioso.

Il documento magisteriale indica quattro criteri di fondo di questo rinnovamento. Il primo è appunto il riposizionamento dello studio intorno al nucleo sempre vivo e affascinante del cuore del *kerigma*, cioè "la lieta notizia del Vangelo di Gesù". Il secondo, quello della sempre più necessaria apertura al dialogo con il mondo, non "come esigenza tattica, ma autentica cultura dell'incontro". Il terzo, il suggerimento metodologico ad una sempre più diffusa interdisciplinarietà che trovi il suo punto di riunificazione nella Rivelazione. E infine l'indicazione alle risorse accademiche a "fare rete" tra loro, che non è solo economia dell'organizzazione, ma anch'essa espressione di una viva cultura dell'incontro.

A questi quattro strumenti indicati dal Papa corrispondono, in questa riflessione, altrettanti campi di indagine, attinenti a quelle che appaiono oggi come le criticità più evidenti nell'ambito delle università ecclesiastiche. E cioè la questione della "vocazione" alla teologia, quella della internazionalità dei nostri ambiti, quella del rapporto tra teologia e scienza, e infine quella di una rinnovata metodologia nell'insegnamento e negli studi. Il tentativo è quello di riuscire a declinare dunque le indicazioni magisteriali sui campi concreti del nostro agire accademico. Pur nella consapevolezza che si tratta di processi non semplici ma che implicano innanzitutto un coraggioso ripensamento di convinzioni e ruoli consolidati. Ma che potranno essere più agevolmente affrontati se saremo capaci sempre più di intendere il lavoro teologico come servizio alla Carità.

DE SOUZA Filipe Gomes

Dom Filipe Gomes de Souza, OSB, civilmente Luiz Helcias Gomes de Souza, è monaco-sacerdote (2009) del Monastero di San Benedetto di Bahia-Brasile, in conclusione della Licenza in Teologia Monastica Spirituale, al Pont. Ateneo Sant'Anselmo (2021), nel 2016 ha conseguito la Licenza in Scienza dell'Educazione, specializzazione di Catechetica e nel 2014, il Baccalaureato in Scienza dell'Educazione, spec. Educazione religiosa, alla Università Pontificia Salesiana di Roma. Nel 2008, il Baccalaureato in Teologia dalla Facoltà dei Benedettini della Bahia e nel 2002, il I ciclo in Filosofia al Istituto Teologico di Ilhéus, Bahia. Stato professore del insegnamento della religione e catechesi della Scuola San Benedetto di Bahia (2006-2010) e direttore generale dalla Facoltà dei Benedettini della Bahia (2008-2011), nella attualità è studente al Pont. Ateneo Sant'Anselmo e sacrestano (2017-2021).

Cercare la verità all'interno

Sant'Agostino ha contribuito enormemente alla formazione del pensiero cristiano in Occidente, lasciando una grande eredità con le sue opere, e così è diventato il Maestro

dell'Occidente nella ricerca della Verità. Immergendosi in se stesso, nel suo essere, parlando con se stesso, finì per cercare il Tu che coabitava nella sua vita interiore: "Troppo tardi ti ho amato, o bellezza così antica e così nuova! Troppo tardi ti ho amato! Ecco, tu hai abitato in me e io ti ho cercato". Il processo di interiorizzazione proposto da Sant'Agostino affinché l'uomo potesse raggiungere la vera conoscenza, indicando le vie per l'uomo del suo tempo, mirando a formarlo secondo i principi cristiani, e la sua influenza ha raggiunto i giorni nostri. Per trovare la Verità, era necessario che l'uomo lasciasse da parte la materialità e si rivolgesse al suo io interiore, perché è lì, nella sua anima, che si trova la vera conoscenza, resa possibile dall'illuminazione divina. Il pensiero e la spiritualità di Sant'Agostino sono sopravvissuti nella cultura occidentale come uno dei contributi più vigorosi del cristianesimo. Difende l'idea che l'ascesa a Dio è un processo di auto-educazione, di crescita interiore, per arrivare alla contemplazione delle immutabili realtà superiori. In questo processo, Cristo è considerato il vero Maestro, per cui i maestri terreni hanno la funzione di stimolare i loro discepoli a cercare la Verità dentro di sé. È possibile estrarre dal suo pensiero un processo pedagogico capace di formare individui autonomi, liberi e illuminati dalla relazione insegnamento-apprendimento.

Buscarem a Verdade em seu interior

Santo Agostinho, contribuiu muitíssimo para a formação do pensamento cristão no Ocidente, deixando um legado enorme com suas obras e assim tornou-se o Mestre do Ocidente na busca da Verdade. Mergulhando no seu próprio eu, no seu ser, falando consigo mesmo, acabou por busca o Tu que coabitava na sua interioridade: "*Tarde te amei, ó beleza tão antiga e tão nova! Tarde demais eu te amei! Eis que habitavas dentro de mim e eu te procurava*". O processo de interiorização proposto por Santo Agostinho para que o homem pudesse chegar ao verdadeiro conhecimento, apontando caminhos para o homem de seu tempo, visando formá-lo de acordo com os princípios cristãos, e sua influência chegou até os dias de hoje. Para que pudesse encontrar a Verdade, era preciso que o homem deixasse de lado a materialidade e se voltasse para seu interior, pois era ali, em sua alma, que o verdadeiro conhecimento se encontrava, possibilitado pela iluminação divina. O pensamento e a espiritualidade de Santo Agostinho sobreviveram na cultura ocidental como uma das contribuições mais vigorosas do cristianismo. Ele defende a ideia de que a ascensão a Deus é um processo de autoeducação, de crescimento interior, para assim atingir a contemplação das realidades superiores imutáveis. Nesse processo, Cristo é considerado o verdadeiro Mestre, de modo que os mestres terrenos têm a função de estimular seus discípulos a buscarem a Verdade em seu interior. É possível extrair do seu pensamento um processo pedagógico capaz de formar indivíduos autônomos, livres e esclarecidos a partir da relação ensino – aprendizagem.

Dell'OMO Mariano OSB

Dopo gli studi classici, si è laureato con lode nel 1979 in Giurisprudenza all'Università di Napoli. Monaco a Montecassino nel 1980, dopo gli studi teologici nel Pontificio Ateneo S. Anselmo di Roma terminati summa cum laude nel 1984, ha conseguito nel 2004 summa cum

laude il dottorato in Storia Ecclesiastica presso la Pontificia Università Gregoriana di Roma. Direttore dell'Archivio storico di Montecassino, insegna Storia del monachesimo benedettino all'Istituto monastico del Pontificio Ateneo S. Anselmo, e Paleografia latina e Diplomatica generale e pontificia nella Facoltà di Storia e Beni Culturali della Chiesa alla Pontificia Università Gregoriana. Autore di numerosi saggi e volumi in particolare sulla storia e la cultura manoscritta di Montecassino, nel 2011 ha pubblicato per Jaca Book di Milano una Storia del monachesimo occidentale dal medioevo all'età contemporanea. Il carisma di san Benedetto tra VI e XX secolo nella collana "Complementi alla Storia della Chiesa diretta da Hubert Jedin", tradotta in tedesco nel 2017 dalle edizioni Eos Verlag di St. Ottilien.

La scuola a Montecassino nel secolo XI: formazione alla vita monastica, cultura religiosa, tradizione classica e patristica

L'ampiezza degli interessi e il valore dei prodotti culturali di Montecassino nell'età aurea che abbraccia gli anni di governo dell'abate Desiderio (1058-1087), si riflettono nella cultura scritta, nella produzione letteraria e scientifica, nella tradizione dei classici, lungo itinerari che fanno dell'abbazia cassinese un centro di confluenza e irradiazione di testi, libri e correnti culturali nell'Italia e nell'Europa di quegli anni, innalzandola così al culmine della sua civiltà mai più eguagliato nei secoli successivi. Tra i protagonisti figurano i grandi nomi di Desiderio (papa Vittore III), Alfano, Amato, Alberico, Costantino Africano, Pandolfo di Capua, Guaiferio, Leone Marsicano, Giovanni di Gaeta (papa Gelasio II), in una parola gli esponenti più in vista sulla scena culturale cassinese di quei decenni, dei quali la moderna storiografia ha confermato, a diverso titolo, la singolare grandezza. D'altra parte Montecassino non fu soltanto una scuola di formazione alla vita monastica e quindi alla cultura religiosa (teologica, letteraria, storica) che ne costituiva il tessuto vitale, ma anche un canale di trasmissione dei testi dell'antichità classica come di quella patristica, in ciò ampiamente favorito dalla presenza di uno *scriptorium* che per più secoli, ma specialmente nella seconda metà dell'XI, è stato fonte di una produzione libraria che quasi non ha paragoni, sia sul piano formale – paleografico e decorativo –, che su quello testuale.

FOSTER David OSB

David Foster is a professor at the Pontificio Ateneo S. Anselmo

What kind of mindfulness

The focus of the proposal is the connection between monastic teaching/experience of contemplative prayer and religious education in contemporary schools, particularly where religious education has to be offered in a secular context. The talk addresses primarily the second strand in the prospectus.

I would like to contrast the teaching of contemplative prayer in Walter Hilton and in the Cloud of Unknowing and to argue that the latter (while acknowledging the validity of the former) offers an insight into how contemplative prayer is a personal experience of

creatureliness in relation to the creator, so that prayer can be taught as a praeambulum to faith, in so far as meditation discloses a level of awareness in which the questions of faith are posed and can be addressed in new ways. As such it is to be distinguished from other kinds of training in mindfulness.

GEIGER Stefan OSB

Stefan Geiger is professor at the Pontificio Ateneo S. Anselmo and the Liturgy Institute of Ealing (London) and guest professor of the University of Leuven

Formation in and through the spirit of the liturgy – a path of understanding monastic and ascetic spirituality

R. Guardini claimed in an important footnote inside his *Liturgical Formation (Liturgische Bildung)*: “Gebildet im wahren Sinne des Wortes ist, wer aus einem inneren Wesensbilde heraus geformt ist, in Sein, Denken und Tun; wer in einer Gemeinschaft, in einer Werkumgebung lebt, in welchen sich das nämliche Bild offenbart“. For this reason, formation is *Wesensbildung*, forming the very nature of man. Liturgical formation focusses on this idea: the revelation of the very nature of man within a community, his being in front of God (*coram Deo*), giving praise and thanks to him.

The paper aims to point out the “formational” nature of liturgy and its links with monastic and ascetic spirituality. Monasticism, as “a school for the service of the Lord” (RB, Prologue), has (1) a formative dimension (*schola*) and (2) a liturgical dimension (*dominici servitii*). These dimensions enfold the whole life in the monastic community. So, in the end, formation is deeply grounded in a personal understanding. The paper seeks to contribute to a more liturgical view of monasticism and the liturgical task of every monastic community.

GKREKAS Archimandrite Aristarchos (Vasileios)

Clergy of the Holy Archdiocese of Athens and Assistant Professor of the National and Kapodistrian University of Athens, Department of Theology - Ph.D. Theology. He is a fellow of the Royal Society of Arts, London, U.K., a member of the Chatham House, the Royal Institute of International Affairs, London, U.K., a member of the Academic Council of the Hellenic Institute of Cultural Diplomacy (EIPD), Athens and a member of the Hellenic American Leadership Council (HALC) U.S.A.

The Contribution of Mount Athos religious education

The presentation will focus on discuss the contribution of Mount Athos to religious - ecclesiastical education.

In the first part we will refer to the contribution of Mount Athos to religious-ecclesiastical education with the establishment of the "Athoniada School" or Athoniada Ecclesiastical Academy. Athoniada School was founded in 1749 near the Vatopedi Monastery and is

related with the Kolymbadian monastic movement. Emblematic ecclesiastical personalities and saints who taught or learned at that time will be mentioned. It will be noted that the influence of the Kolymbades and the Athoniada Ecclesiastical Academy contributed to the enhancement of spirituality through the combination of religious education with the monastic experience.

The second part will highlight the contemporary contribution of Mount Athos to religious education. In modern times beyond the operation of the Athoniada Ecclesiastical Academy, Mount Athos is visited by pilgrims, professors and students. As a result, the academic community becomes more and more interested in libraries, manuscripts, functional tradition, art, and monastic life. Monasteries of Mount Athos support conferences, provide scholarships, arrange exchange visits with ecclesiastical schools and theological university departments. Therefore, Mount Athos is a unique place that promotes and supports religious education with an important reference to the monastic experience.

GUSHURST-MOORE André

*André Gushurst-Moore is a graduate of Oxford University and, since 2003, he has taught in Benedictine schools, previously at Downside and presently at Worth, where he is Second Master. His work has appeared in a number of periodicals in the UK and the US, and he is the author of two books: *The Common Mind: Politics, Society and Christian Humanism*, from Thomas More to Russell Kirk, was published by Angelico Press in 2013; *Glory in All Things: St Benedict and Catholic Education Today* will be published by Angelico later this year.*

The Benedictine Inheritance and Catholic Education for the Twenty-First Century

The crisis of humanity in present Western culture reflects a crisis in thought, whereby the post-Enlightenment claims for the potential of Reason as a truthful guide to reality are met with scepticism. In this context, a return to ancient and pre-modern approaches to faith, involving a lived theology, as exemplified in the Benedictine tradition, could be useful to educators as they aim to lead the young into an encounter with the Gospel.

Three aspects of the Benedictine inheritance are examined here: (1) a Rule for living, and its central virtue of humility; (2) a sacramental vision of the world, in which reality is directly experienced; and (3) the culture of ‘deep learning’ that emerges from the practice of prayerful reading (*lectio divina*).

A question for Christian educators in late- and post-modernity is: how will the classical and Christian understanding of the human continue into the future under the pressure of a technological civilization? An education for humanity, rooted in a vision of Gospel living, may provide a more fulfilling and genuinely useful education for young people than the merely utilitarian approach.

HERRON Fred

Dr. Fred Herron is a member of the Department of Theology and Religious Studies at St. John's University, New York and chairperson of the Department of Religious Studies at

Fontbonne Hall Academy in Brooklyn, New York. He has served as the Executive Director at Mount Manresa Jesuit Retreat House in Staten Island, New York and the Mariandale Retreat Center in Ossining, New York. He is the author of a number of books and articles including Tuning the Rig: Catholic Schools for a Learning Church (Lanham, Maryland: University Press of America, 2010) and No Abiding Place: Thomas Merton and the Search for God (Lanham, Maryland: University Press of America, 2005).

“Our Transformation in Christ”: Thomas Merton and Transformative Learning

Transformative learning theory as articulated by Jack Mezirow and others is a “comprehensive...description of how learners construe, validate, and reformulate the meaning of their experience” Thomas Merton and his articulation of monastic formation serve as a useful exemplar of many of the key elements of this vision of adult learning. This theory provides both a language and a framework for understanding the spiritual growth that human beings experience throughout their lives.

At the same time we intend to argue that the monastic experience of formation as understood by Merton may help to deepen and enrich transformative learning theory as well. What appears for Mezirow as a mere shift in perspective is understood by Merton as a richly sacramental and incarnational vision that understands real transformation as a commitment to a lifelong journey that is full of moments of conversion.

JAYASUNDARA Araliya OSB

He is a Sylvestro-Benedictine monk of the Order of St. Benedict. He holds a Licence in Sacred Theology (L.Th) from the Pontifical University of St. Anselm on Comparative Monastic Spiritualities. He also holds an M.A. (Philosophy), M.Sc. (Management) from the Peradeniya University and P.G.D.E (Education) from the Open University of Sri Lanka. Dom Araliya is a professor of the Department of Philosophy of the National Seminary since 2006. He is accredited to the Sri Lanka Principal Service.

Two Monastic Traditions in the Pursuit of Education: Towards a Paradigm

Benedictine monastic education in the South Asian subcontinent takes on the imperative to pursue common grounds in its educational praxes with the *Theravada* Buddhism. It is an attempt that will mutually contribute the furtherance of Benedictine monastic spirituality and its educational ventures. A comparative exploration into the educational context, goal and scope of monastic education, pedagogical method, etc. of these two monastic traditions will definitively contribute to an acculturated paradigm in Benedictine education. Such a paradigm emerging from the pluri-religious context will eventually empower monastics of the region to participate actively and meaningfully in disseminating an Asian version of Benedictine education. The often-cited critique of ‘a self-imposed ghettoism’ of the monastics of the Indian subcontinent needs to be addressed. The proposed comparative model of monastic education will provide the

context and the opportunity for Asian Benedictines to respond in a pragmatic way leading towards enhanced participation in the Benedictine tradition of education.

***JEWDOKIMOW* Marcin**

*Assistant Professor in the Faculty of Humanities and acting Head of the Department of 20th and 21st Century Culture in the Institute of Classical and Cultural Studies at Cardinal Stefan Wyszyński University in Warsaw, Poland. He is author of *Klasztor w perspektywie socjologicznej: w poszukiwaniu nowego ujęcia* [A Monastery in a Sociological Perspective: Seeking for a New Approach] (2018), *A Visual Approach to the Study of Religious Orders. Zooming in on Monasteries* (with Thomas Quartier 2020)*

Communication about Gender, Intimacy, and Sexuality within the Formation

Within our speech we will present preliminary results of our study on communication about gender, intimacy, and sexuality within the formation. The study has been conducted in Poland among male and female religious orders (2019-2020). So far, two out of three research activities had been carried out which are workshops with masters of the formation (from both male and female orders); the third activity – the survey on the representative sample of the religious in Poland – will be conducted in 2020 or 2021. The aim of the study is to investigate the role of the communication about gender, intimacy, and sexuality within the primary and permanent in the face of changing needs and sensibility of religious persons and in relation to the broader cultural changes. We address the following questions: 1/ whether the communication on the mentioned topics is adequate to the needs of the religious? 2/ how the communication is designed and carried out? Within our speech we will discuss both the design of our study and the preliminary results, focusing on monastic and other orders.

***JONVEAUX* Isabelle**

*She is sociologist of religion and is working especially about monasticism in contemporary society in Europe and Africa. She studied different dimensions of monastic life like economy, asceticism, Internet, acculturation, ... She published four monographies about this topic like *Le monastère au travail* (2011), *Moines corps et âme* (2018) and *Mönch sein heute* (2018). She presently teaches at the University of Graz.*

***The Role of Contemporary Monasteries in Education in Africa and Europe.
Tradition and Tensions***

The role of Catholic monasteries for education in the history is well known, but what is their role nowadays? Or do they still have a role in this field? In European countries, where Benedictine monasteries still have a school, like in Austria, their place is ambiguous. On the first side, they are integrated in a long monastic tradition. But on the

other side, monks of the new generation often considerer that these activities move them away from the center of their monastic life.

On continents where Catholic monastic life is still quite new, like in Afrika, monasteries often opened a school to answer to the local demand. But a lot of these monasteries then entrusted the school to lay teachers. The question of education and training in African monasteries is also connected with the role of development monasteries are playing in society, beginning with the education of the monks themselves.

I will therefore explore the role monasteries are presently playing in the field of education and training, with the eventual tensions which can occur in the monastic community. I will also ask the question of the differences between male and female monasteries concerning this topic.

This presentation is based on field inquiries, which were conducted in seven countries in Europe and in five countries in Africa.

KUĆKO D. Wojciech

Università Cardinale Stefan Wyszyński, Varsavia

Dal 2009 sacerdote della diocesi di Płock (Polonia). Ha studiato teologia morale presso l'Università Cattolica Giovanni Paolo II di Lublino e l'Accademia Alfonsiana – Istituto Superiore di Teologia Morale a Roma, dove nel 2016 ha conseguito il dottorato sul tema: Etica dei farmacisti in Italia. Verso una nuova comprensione e prassi alla luce della bioetica personalista. Dal 2016 insegna teologia morale nel Seminario Maggiore di Płock, è anche responsabile per la pastorale familiare nella diocesi e assistente dell'Associazione dei Medici Cattolici a Płock. Dal 2018 è docente di etica e teologia morale presso la Facoltà degli Studi per la Famiglia dell'Università Cardinale Stefan Wyszyński di Varsavia. Nella ricerca scientifica si occupa di morale cristiana, bioetica e agiografia.

Ritorno a san Benedetto? La ricerca di una strategia per la fede nel mondo postcristiano

La proposta di Rod Dreher, contenuta nel suo libro *The Benedict Option. A Strategy for Christians in a Post-Christian Nation*, uscito negli USA nel 2017 (ed. italiana: *L'opzione Benedetto. Una strategia per i cristiani in un mondo post-cristiano*, Cinisello Balsamo 2018), ha provocato in alcuni Paesi occidentali una grande discussione sulle strategie per il futuro della fede cristiana nel mondo. L'idea delle piccole comunità creative, descritte da questo autore americano, simili a quelle dei tempi di san Benedetto, è stata criticata fino al punto di mettere in evidenza il rischio di eresia donatista o di troppa autoreferenzialità e chiusura (così per es. viene descritta da A. Gonçalves Lind in *La Civiltà Cattolica*). Dall'altro lato il libro di Dreher sembra mettere in evidenza l'accelerazione del processo di perdita della memoria culturale del cristianesimo, come viene definito da Robert L. Wilken.

Lo scopo della relazione sarà quello di presentare la discussione sulla proposta di Dreher, il quale parla della sopravvivenza del cristianesimo in un mondo secolarizzato ed ostile al cristianesimo, ma nello stesso tempo, quel mondo appare molto aperto alle diverse realtà

religiose in un processo di desecolarizzazione. L'opzione di Benedetto di Norcia e il contributo di Benedetto XVI (per. es. sulle piccole comunità creative) dimostrano che la spiritualità benedettina può sostenere la ricerca della luce nelle tenebre odierne all'alba del terzo millennio. Riferendosi alla tesi di A. MacIntyre sull'avvento di nuovo Benedetto e basandosi sulla spiritualità benedettina, Dreher pone una giusta e aperta domanda sulla questione della fede nonché in che modo la „Regola” del primo Benedetto, quello di Norica, come ai suoi tempi, può aiutare oggi il processo di costruzione del mondo sempre più umano. Anche se non ci sono tanti motivi per l'ottimismo, ma c'è sempre la possibilità di riscoprire il ruolo della virtù della speranza.

LEMENI Daniel

West University of Timișoara

Between Agora and Desert: Philosophers, Monks, and Ascetic Education in Late Antiquity

This paper examines the fundamental role played by classical *paideia* in preserving, transforming, and transmitting spiritual exercises in the early monasticism. More specifically, we will attempt to establish a relationship between the Desert Fathers and the late antique philosophy. Our major premise is that ancient technologies of the self practiced across philosophical schools were absorbed, transformed and integrated into the mental framework of early Christian monasticism. Briefly, the monastic pedagogy of Desert Fathers could be understood as a transformation of the Hellenistic philosophy and Classical education. From this perspective, the desert elder represents a new "philosopher", and asceticism is seen as a "new" type of education in Late Antiquity.

My concern in this paper, however, is the the question of continuity and discontinuity in teacher roles from antique philosophy to early monasticism. My argument here is that the typical contrast between antique *paideia* and early monasticism cannot be sustained.

LIMONTA Roberto

Roberto Limonta (1970) è dal 2011 cultore di storia della filosofia medievale presso il Dipartimento di Filosofia e Comunicazione dell'Università di Bologna e docente di ruolo in filosofia e storia presso istituti secondari di secondo grado. La sua attività di ricerca è rivolta al pensiero monastico e alla filosofia del linguaggio medievale, con particolare riferimento ad Anselmo d'Aosta, ai temi della prescienza e onnipotenza divina e alle teorie della profezia nel tardo medioevo (Guglielmo di Ockham, Walter Chatton, Richard Kilvington). È membro della Société Internationale pour l'Étude de la Philosophie Médiévale, della Società Italiana per lo Studio del Pensiero Medievale e dell'International Association for Anselm Studies.

Tra le pubblicazioni si segnalano le monografie Il silenzio delle idee. Libri, lettori e censure (Encyclomedia, Milano 2012), Metter le brache al mondo. Compatibilismo, conoscenza e libertà (Jaca Book, Milano 2016), Volando sul mondo. Opicino de Canistris 1296-1352

(Archinto, Milano 2016) e Il trattato sulla predestinazione e prescienza divina di Guglielmo di Ockham (Città Nuova, Roma 2019, in corso di stampa).

È tra gli autori della Storia della civiltà europea (Encyclomedia, Milano 2012), a cura di Umberto Eco, e della Storia della filosofia (Laterza, Roma-Bari 2014), a cura di Umberto Eco e Riccardo Fedriga.

L'asceta dadaista. Utopia sociale e spiritualità monastica negli scritti di Hugo Ball

Nei primi decenni del Novecento, sulla scia del medievalismo ottocentesco di matrice romantica ma soprattutto in risposta al diffuso sentimento di una *Kulturkrisis* dell'Occidente, si assiste a un vigoroso ritorno di interesse nei confronti del pensiero monastico e delle sue esperienze, comunitarie ed eremitiche, intese come esempi per ripensare i fondamenti del mondo occidentale e per la definizione di utopie alternative ai modelli politici e sociali dominanti. Guardini, Heidegger, Landsberg, Barth, sono alcuni degli autori che definiscono il profilo di quest'area intellettuale. Tra questi, l'analisi si concentrerà sulla figura di Hugo Ball: scrittore, poeta, drammaturgo, Ball fu tra i fondatori del Cabaret Voltaire e del movimento Dada. Dopo aver esplorato le possibilità dell'anarchismo linguistico dadaista come strumento critico eversivo nei confronti della civiltà occidentale, nel 1917 si rifugia in Svizzera dedicandosi allo studio e alla meditazione sui testi mistici del monachesimo orientale, da Giovanni Climaco allo Pseudo-Dionigi a Simeone Stilita. Nei suoi scritti, la Patristica greca si profila non come recupero nostalgico o esperienza puramente individuale, ma quale modello per pensare, formare ed educare una società diversa: una palingenesi della spiritualità monastica medievale, che al nichilismo della tecnocrazia occidentale oppone un paradigma culturale e una pratica sociale costruiti attorno ai valori maturati nelle esperienze ascetiche del primo Cristianesimo.

MONDA Andrea

Nato a Roma nel 1966, giornalista e scrittore, è attualmente il direttore dell'Osservatore Romano, quotidiano della Santa Sede. Laureato in Giurisprudenza e in Scienze Religiose. È stato collaboratore di molte testate tra cui Avvenire, il Foglio, e La Civiltà Cattolica. Presidente dell'associazione culturale Bomba Carta. Insegna Letteratura e Religione all'Università Lateranense. Per molti anni è stato insegnante di religione in un liceo di Roma. Esperienza dalla quale ha tratto il programma televisivo di successo Buongiorno professore e il libro Raccontare Dio oggi. Nel 2018 ha curato insieme ai suoi studenti liceali le meditazioni per la Via Crucis al Colosseo di Papa Francesco. Attento studioso e conoscitore dei problemi dell'educazione e della scuola ha inaugurato sull'Osservatore Romano una rubrica settimanale sul mondo dell'istruzione scolastica.

L'educazione cristiana come narrazione

Quella attuale è la prima generazione in cui è venuta a mancare la trasmissione della fede intrafamiliare. I giovani si affacciano al mondo della scuola ormai privi delle conoscenze

basilari della religione cristiana. Questo pone nuovi ed inediti problemi intorno non solo all'insegnamento della religione cristiana nelle scuole, ma anche diffusione di una cultura interdisciplinare ispirata al pensiero cattolico. Inoltre la parcellizzazione del sapere, propria della postmodernità, pone sempre più forte l'esigenza di una sintesi orientativa e valoriale che solo il sapere cristiano può offrire. La risposta possibile è nel concepire l'insegnamento come un dipanarsi ed intrecciarsi di storie, storie di chi testimonia e storie da ascoltare dalla vita dei fruitori dell'apprendimento, storie riunificate nella storia che tutti ci avvolge: la storia della Salvezza. Questo implica anche un diverso taglio narrativo che appare essere oggi il più congeniale ad annunciare il cristianesimo ai giovani. Dio non si può dire ma si può raccontare.

PAGANOPOULOS Ioannis

Assistant Professor Ioannis Panagiotopoulos is a member of the Faculty of Theology of the National and Kapodistrian University of Athens since 2010. Having graduated from the same Faculty at 1993, he was granted the postgraduate degree of the University of Durham at 1997 (UK). A year later (1998) he received another postgraduate degree from the National and Kapodistrian University of Athens, Faculty of Theology. In the year 2002 he was nominated a Theology Doctor of the National and Kapodistrian University of Athens. His major academic interest and research lies within the area of General Church History. He served as a teacher in Public (2007-2010) and Private (1999-2004) Schools of the Greek Secondary Education. He served as a Special Advisor to the General Secretariat of Information (2004-2007). He also was member of the Greek Government as General Secretary of Mass Media (2012-2014). He has more than 40 scientific publications, with academic activity in three Universities (National and Kapodistrian University of Athens, Aristotle University of Thessaloniki, Open University of Cyprus) and he lectures in four Postgraduate Programs. Dr. Panagiotopoulos has extensive experience in Greek and European Programmes and Projects. He is in partnerships with nine universities out of Greece and he has participated in more than a hundred international conferences. He has organized more than twenty international conferences, he has taken place in the organization of three postgraduate programs in Greece and he is specialist in the organization of the academic curriculum of Short Courses (since 1995). He has also organized five research expeditions and more than twenty educational trips in Mount Athos.

The revival of the monastic movement of Mount Athos and the Theological Education of the leading team

By the end of the 1960s, more and more people believed that Mount Athos would become a monumental landscape that would only be visited by tourists, as the number of monks it attracted was systematically reduced. But by the end of the 1970s this situation had reversed. The special role of a team of abbots who led this renewal, is the subject of our presentation. Indeed, their theological studies has a particular interest! Where they had study and for how long theology. The leading team was abbot Efraim (1956) of Vatopaidi Monastery, abbot Alexios (1939) of Xenofontos Monastery, abbot Aimilianos (1934-

2019) of Simonos Petra Monastery and former abbot Vassileios (Gontikakis, 1936) of Iviron Monastery. All four had theological studies and learned academic theology without remaining alone in it. Their work inspired and inspired thousands of people. Their theological studies influenced them, but they did not stay only in this. This particular relationship (theology and ascetism) as recorded through their public, oral and written speech is the subject of our study.

PAGANOPOULOS Michelangelo

is a graduate of Glasgow University and Goldsmiths, University of London, with a PhD in social anthropology. His thesis was entitled Land of the Virgin Mary: An Ethnography of Monastic Life on Mount Athos, where he spent two years travelling as part of his fieldwork, for which he received a Distinction. As part of his doctorate, he had the opportunity to lecture to both undergraduate (BA) and postgraduate (MA) students in the course of social anthropology of religion. In addition to this, he also has a number of publications combining anthropology and/or cultural studies with theology, focusing on monastic life on Mount Athos and the Jungian Archetype of Christ. As a result of his involvement with professional anthropology he was appointed as the Membership Officer of ASA (Association of Anthropologists of the UK and Commonwealth) from 2014 to 2016. Currently he works as an Open Access administrator at the London School of Hygiene and Tropical medicine.

**Bridging “East” and “West” in the Formation of World Christianity.
A comparative ontological approach to relational monastic personhood amongst
Orthodox and Benedictine Monks towards an Ecumenical Understanding of
Contemporary Monastic Life in terms of Practice and Experience**

This paper brings together ethnography as practice research, and theology as experiential theory, towards a comparative ontological interdisciplinary understanding of relational personhood between Orthodox monks of Mount Athos and Benedictine monks. The first part of the paper consists of ethnographic data gathered from the field, approaching monastic life as a rite of passage to heaven, and using the anthropological discourse of the "sacred" to represent and interpret this passage in sociological and moral terms. The second part of the essay expands on this empirical material by following the two “fundamental” elements of personhood, Freedom and Otherness, in their respective Christological approaches. The aim of the second part is to ontologically expand on the experience of relational personhood by approaching theology as a kind of practice [*“theoro”* as “I-see-God” via practices of faith] that takes us to deeper levels of understanding of being and becoming, in relation both to invisible God and the visible material World. In this context, the focus of the paper gradually moves from the Palamite controversy regarding the Hesychast movement of Athos in the 14th century to “Western” concepts of personhood and silence as practiced by Benedictine monks in an ontologically relational manner. As I argue, this relational ontology extends from the grace received in everyday practices by all monks, beyond the a-historical categories of “Eastern” (Oriental) and “Western” (Occidental) whose individual agency and

freedom from nature enables them to intervene into history and seize the opportunity to unify Christianity within this moment of history; the creation of world society.

PETERS Greg

Biola University/Nashotah House Theological Seminary

Late Medieval Monasticism and Children's Education: Monastic Apostolate or Recruiting Tool?

This paper will primarily examine the involvement of the Brothers of the Common Life and later the Augustinian Canons of Windesheim to discern if their educational apostolate of teaching and housing school-age boys was because they prioritized education or because they used this as an effective recruiting tool. Because the *extranei* (students from outside the city) had to find housing *domus pauperum* (houses for children) were established in which the boys received assistance with their studies and were often subject to further religious education by way of sermons and collations. Though these types of institutions existed well before the foundation of the Brothers of the Common Life, it is not surprising to see that many of the Brothers communities took in these school children in order to earn income but also to assist in their education. In time many of the boys in these schools who housed with the Brothers would enter the community themselves as adults. Erasmus of Rotterdam, speaking negatively about the hostel for schoolchildren in 's-Hertogenbosch, reports that the Brothers "exerted heavy pressure on their pupils in order to gain them for the monastic state." This paper will look at the extant documents to determine if the educational involvement of the Brothers was merely to help the pupils gain knowledge and competences or if they were aimed at forming attitudes that resulted in new members.

POTIER DE JEAN de LA BÂTIE François, Obl. O.S.B.

Master de Droit (Université Paris II – Panthéon-Assas); Master de Philosophie (Université Paris I – Panthéon-Sorbonne); Etudes de Théologie à l'Institut Catholique de Paris (Université Pontificale). Premier Prix du Conservatoire National de Musique et de Danse de Paris, « Classe de Chant Grégorien, direction de chœur, et paléographie grégorienne ». Thèse de Philosophie: « Le droit de la personne humaine à la liberté religieuse dans l'enseignement de l'Eglise Catholique de « Mirari vos » à « Dignitatis humanae ».

Essere un autentico Benedettino nel suo insegnamento, in un contesto di "laicità" stretta, come è in vigore in Francia

Dal 1875, la Terza Repubblica istituì un rigido sistema di "*secolarismo repubblicano*" (« *Laicità* ») nell'insegnamento, in particolare con la legge anticlericale del 1880, che espelleva la maggior parte degli uomini e delle donne religiosi dal territorio nazionale, le

successive leggi scolastiche del 1881, 1882 e 1886, tutte incoronate dalla "*Legge di separazione tra la Chiesa e lo Stato*" del 1905.

Nel corso del ventesimo secolo, diverse ondate di immigrazione hanno avuto luogo in Francia, le prime proveniente dall'Europa, seguita dalle ex colonie francesi.

A causa del tasso di natalità più fertile di queste popolazioni, un giovane su tre a scuola o che studia in Francia è oggi il risultato dell'immigrazione dal Maghreb o dall'Africa subsahariana. Molti di loro sono musulmani che affermano di appartenere a questa religione con un certo disprezzo per i Cristiani.

Il membro francese della famiglia benedettina deve, allo stesso tempo, rispettare le leggi sulla "*laicità*", ma anche risvegliare le coscienze ai valori cristiani, sforzandosi di essere messaggero della Buona Novella alla scuola di San Benedetto, nella situazione di "*silenzio imposto*" che è suo. Il suo apostolato è quindi spirituale. La sua missione rimane quella di annunciare il Vangelo il più possibile, e spesso "*nonostante sé stesso*", in un contesto difficile, in cui non può "*dire nulla*", ma dove è comunque un autentico testimone del Cristo risorto.

PREMOLI Daniele

(Saronno, 1992) ha conseguito la laurea magistrale in Scienze storiche presso l'Università degli Studi di Milano. Frequenta attualmente il corso di dottorato in Scienze della persona e della formazione – curriculum storico-letterario, presso l'Università Cattolica del Sacro Cuore di Milano, dove collabora con la cattedra di Storia contemporanea.

Un monaco prestato a Milano? *L'educazione nel pensiero e nell'azione pastorale del Cardinale Schuster*

La figura del cardinal Alfredo Ildefonso Schuster (1880-1954), arcivescovo di Milano dal 1929 al 1954, è stata ampiamente studiata sin dagli anni successivi alla sua morte, in particolare riguardo al suo controverso rapporto con il regime fascista e al suo operato negli anni della Seconda guerra mondiale e del dopoguerra. Diversi aspetti sono invece ancora poco approfonditi. Tra questi, emerge in particolare il tema del suo contributo alle diverse istituzioni educative della diocesi. Dall'esame dei suoi scritti pubblici e della documentazione archivistica emerge il tentativo schusteriano di conciliare la formazione personale, ricevuta alla scuola di san Benedetto, sia con le esigenze di una tradizione fortemente radicata in terra ambrosiana, sia con le esigenze di una società in trasformazione. Diverse sono infatti le tracce che mostrano come sia da riconsiderare l'interpretazione che vede nell'episcopato schusteriano – per usare le parole di Edoardo Bressan, dalle quali egli comunque si distanzia – «quasi il segno di una distanza di Schuster dai problemi contemporanei, da lui interpretati alla luce di un ideale di cristianità risalente ad un'altra epoca». L'intervento che propongo intende mettere in luce queste tracce, esaminando in particolare l'approccio schusteriano a tre ambiti educativi: la liturgia, l'educazione dei giovani e la formazione sacerdotale.

PREOBRAZHenskAYA Anastasia A.

National research university "Higher School of Economics", Moscow (Russia)

Teachings of Western Church Fathers in Monastic Sermons in Early Modern Muscovy (St. Augustine, St. Ambrose, St. Gregory, St. Jerome)

The *Raskol*, the inner conflict which the Muscovite Orthodox Church experienced in the mid-17th century, demonstrated a necessity of educated clerics who would be able to perform teaching tasks both in parish churches and monasteries. Since the Orthodox Church had not performed preaching for several centuries, priests drew on European and especially Polish early Modern sermons of Catholic authors as an example. Though Latin and Polish texts inevitably required a certain degree of confessional adaptation, some elements of the Western Church, such as teachings of the so-called "Western" Church Fathers, made their way into Russian didactic religious writings. Accepting patristics as a natural source for sermon, the Orthodox Church recognized works by John Chrysostom and St. Basil as the most authoritative but treated writings by St. Augustine and some others with suspicion. However, Muscovite preachers broadly used fragments from their works as a source of Christian wisdom, thus introducing their teachings to a wider audience. The paper explores the representation of teachings of St. Augustine, St. Ambrose, St. Gregory, and St. Jerome in the early Modern Muscovite sermons, focusing on the way they were embedded into the Orthodox teaching framework.

QUARTIER Thomas OSB

*Prof. Dr. **Thomas Quartier** OSB is a monk of St Willibrord Abbey in Doetinchem (NL). He is the director of the Benedictine Centre for Liturgical Studies (BCL) at Radboud University Nijmegen (NL), professor for Monastic Studies at KU Leuven, researcher at Titus Brandsma Institute (NL) and visiting professor at the Benedictine Athenaeum St Anselmo in Rome. Furthermore, he is co-editor in chief of the Monastic Journal for the Low Countries De Kovel. He published extensively on Ritual, Liturgical and Monastic Studies. Most recently: *Heilige Wut. Mönch sein heißt radikal sein* (Freiburg i.Br.: Herder 2018) and *Lebenslieder. Ein Soundtrack für Klosterspiritualität* (München: Kösel 2019).*

„A School for the Lord's Service". Ritual-liturgical Laboratories in Education.

Going to an abbey with students in a secularized educational context is a challenging enterprise. What can young people learn from the spiritual surrounding they find there and that they are not used to? St Benedict calls the monastery "a school for the Lord's service" (RR Prol 45). The educational impact of this image calls for a model of learning that contributes to the education of students, both religious and non-religious. In Ritual-Liturgical Studies, we developed the model of a "laboratory". Students fully participate in the practices of the monastic community, and at the same time reflect on their experiences in dialogues (*collatio*). With Ritual Studies scholar Ronald Grimes, we can summarize this approach as follows: "Ritual is the act of stepping in to be, whereas theory

is the act of stepping out to know". The dilemma in religious education between "learning in" and "learning about", is solved by continuous cycle of practical participation, especially in the Divine Office, and theoretical reflection, relying on the experience that can be different among different types of students. It belongs to a third mode of education that is called "learning from".

In this paper, we try to answer the following main question: *What can contemporary students in a secularized society learn from a ritual-liturgical laboratory in a monastic context in a spiritual and educational sense?* To answer this question, we first describe the model of a Ritual-liturgical laboratory in a monastic context (1), and secondly sketch the spiritual basis for it using central passages of the Rule of St Benedict (2). In the third part, we present data collected in qualitative research among Dutch students (3), and fourthly reflect on their relevance for monastic studies, ritual-liturgical studies and educational practice.

RIVAS Fernando OSB

Fernando Rivas is Dean of the Faculty of Theology and the Coordinator of the Monastic Institute of the Pontificio Ateneo S. Anselmo.

La antica paideia e la nuova paideia cristiana nella vita monastica

(The ancient PAIDEIA and the new Christian PAIDEIA in monastic life")

The nascent Christian Church took the Greek "paideia" and presented it with their own biblical references. The resulting model was adopted by the nascent monastic communities. One could say: the monastic life is the concretization of the new Christian paideia. What are its foundations? In what way is it present in the life and theological approaches of these monks? What value does it hold for today's world? These are the questions we wish to address here.

"When W. Jaeger presented his course "Early Christianity and Greek Paideia" at Harvard in 1961, his explanation of the nascent Christian paideia was overshadowed by his profound studies on Greek paideia. The same selection of texts that he makes of Origen or Clement of Alexandria are conditioned by the pre-Greek model of the paideia that he had. Jaeger could not see the novelty of the Christian paideia that came from the use of that expression in the Greek Bible of the Septuagint. It is also true that the same modern biblical exegesis did not help to highlight the richness of these biblical texts presenting the new paideia. When the first Christian theologians spoke of paideia they always did so in light of their significance in the Greek Old Testament and the way in which it is assumed and transfigured by the Christian message. This new perspective of Christian paideia completely turns its classical sense, not only as a theory but even as a practice of life. The nascent monasticism assumes this new conception of Christ paideia. The monks not only saw how the new paideia develops within the community, but they also presented the whole monastic life as the new paideia, the new philosophy that Christ inaugurates through the Mystery of his Incarnation."

RUSTIONI Anna

Studying for her PH.D. at the Faculty of Theology of Lugano

The aesthetic-metaphysical formation in the monastic thought of 12th century

The aim of the paper is to show the aesthetic-metaphysical element in the notion of «formation», as intended by the monastic and victorine thought in 12th century. I will do so by focusing on two authors: William of St. Thierry (d.1148) and Richard of St. Victor (d.1173). According to them, the formation of human soul is conceived as a process of restoration of God's image and similitude: as such, the spiritual growth is as a fulfilment of the forma, namely of what ontologically structures the spiritual reality. This ontological enhancement occurs through the raise of human affections to the fuller conformation to God's Love, since will and affections are conceived, together with reason, as the place of the image and likeness of God, that is Love. By loving, the human soul takes forma and, therefore, it becomes beautiful (formosa).

Considering this account, I will show how, according to the monastic thought of 12th century, ethics, aesthetics and ontology are interwoven in the process of formation of spiritual realities.

SADLON Wojciech

Pallottine, doctor of sociology, director of the Witold Zdaniewicz Institute of Catholic Church Statistics, assistant professor at the Institute of Science and Culture and Religion of the Faculty of Humanities of the Cardinal Stefan Wyszyński University in Warsaw, academic chaplain and family chaplain in Warsaw. Selected publications: Religion in a Globalized Culture: Institutional Innovation and Continuity of Catholicism—The Case of World Youth Day (with Sławomir Mandes), Civil Cinderella: religion and civil society in Poland (2020), Polish Catholicism Between Tradition and Migration. Reflexivity, Agency and Transcendence (preface: Margaret Scotford Archer) (2021)

Communication about Gender, Intimacy, and Sexuality within the Formation

Within our speech we will present preliminary results of our study on communication about gender, intimacy, and sexuality within the formation. The study has been conducted in Poland among male and female religious orders (2019-2020). So far, two out of three research activities had been carried out which are workshops with masters of the formation (from both male and female orders); the third activity – the survey on the representative sample of the religious in Poland – will be conducted in 2020 or 2021. The aim of the study is to investigate the role of the communication about gender, intimacy, and sexuality within the primary and permanent in the face of changing needs and sensibility of religious persons and in relation to the broader cultural changes. We address the following questions: 1/ whether the communication on the mentioned topics

is adequate to the needs of the religious? 2/ how the communication is designed and carried out? Within our speech we will discuss both the design of our study and the preliminary results, focusing on monastic and other orders.

SAWICKI Bernard OSB

Bernard Sawicki is professor at the Pontificio Ateneo S. Anselmo

From experience to performance: about some underestimated aspect of monastic formative tradition

Formation has always been an integral part of monastic life, almost naturally resulting from their desire for spiritual growth, conversion as well as obedience and humility. In such context monastic formation must have always been connected with education. At the same time it has been tightly connected with concrete experience of life in its spiritual and material dimension. The *Sayings of the Desert Fathers* give many examples of such formation, starting from a deep spiritual experience of a master, rooted in concreteness of everyday life and aiming at specific forms of behavior. This organic integration of experience, teaching, learning and acting receives optimal conditions in *The Rule of Saint Benedict*. The medieval monastic theology extends the space of this formation on the experience of written text, extrapolating the ancient monastic practice of *lectio divina*, i.e. the meditative reading of the Bible. So, in the span of one millennium a special, natural and highly personal method of formation was not only practiced, in both inside of monasteries and in their external schools, but successively elaborated, bringing impressive effects in, various achievements of monastic culture. The fact that modern methods of education emphasize importance of experience and performativity allows to look at monastic formation in a new, perhaps very inspiring for our times way.

SCHEIBA Manuela OSB

St. Gertrud's Abbey, Alexanderdorf (Germany)

Benedict's "School for the Lord's Service" (RB Prol 45). Reflections from the Point of View of an Iconographer

This study is based on the educational concept of Benedict's Rule in the image of the "School of the Lord's Service" (RB Prol 45). The subject of formation is serving according to the example of Jesus Christ. This is illustrated by Benedict's chapter on the weekly servants in the kitchen (RB 35), especially by the symbolic action of washing the feet of the brethren. Particular importance is attached to the linen sheets (*lintea*) mentioned by the Rule, which also play a special role in the New Testament Passion and Resurrection texts. The linen sheets illuminate the basis and the deep dimension of the service one learns in Benedict's school. A thin linen cloth glued to the wood is also the basis for the preparation of the icon board in the traditional Russian icon painting technique. It

prevents cracks in the lime layers above it and protects the icon from damage when the wood warps. In tying in with the etymology of the German term “Bildung” for education/formation, which takes up the image metaphor in the book of Genesis (1,26), the theology of the icon looks back again at the educational/formation program of the RB. This feeds a concluding reflection on education/formation in today's society.

Questo studio si basa sul concetto educativo della Regola di Benedetto a immagine della "Scuola del servizio del Signore" (RB Prol 45). Il contenuto della formazione è il servizio secondo l'esempio di Gesù Cristo. Questo è illustrato dal capitolo di Benedetto sul servizio settimanale in cucina (RB 35), specialmente dall'azione simbolica di lavare i piedi dei fratelli. Particolare importanza è data alle lenzuola di lino (*lintea*) citate dalla Regola, che svolgono un ruolo speciale anche nei testi della Passione e Risurrezione di Cristo del Nuovo Testamento. Le lenzuola di lino illuminano la base e la dimensione profonda del servizio che si impara alla scuola di Benedetto. Un sottile telo di lino incollato al legno è anche la base per la preparazione della tavola delle icone nella tradizionale tecnica russa di pittura di icone. Esso impedisce la formazione di crepe negli strati di calce sopra di esso e protegge l'icona da danni quando il legno si deforma. In sintonia con l'etimologia del termine tedesco “Bildung” per l'educazione/formazione, che riprende la metafora dell'immagine nel libro della Genesi (1,26), la teologia dell'icona guarda di nuovo al programma educativo/formativo della RB. Questo alimenta una riflessione conclusiva sull'educazione/formazione nella società di oggi.

SKILLEN John

Gordon College in Orvieto

Education and Formation through Visual Art in a Benedictine monastery

My paper addresses theme #1 of the four interwoven *dimensions of monastic activity: education as teaching both of knowledge and competences and as forming attitudes*

The presentation of Gregory's Life of Saint Benedict in visual art demonstrates an awareness in Benedictine tradition that the corporal experience of rehearsing the Life through sight and bodily movement in time offers a different set of conditions for formation.

As a case study, I take up the painted Life of Benedict frescoed around the entire inner wall of the cloister of the Abbey of Monte Oliveto in southern Tuscany, mother house of the Olivetan Benedictines (commissioned in the 1490's to two notable painters, Signorelli and Sodoma).

While the cycle follows closely the sequence of episodes featured in the Life, particular themes and narratives are visually highlighted. The proportional space (we might say) given to episodes is different in the visual composition than in the written life. The process of Benedict's growth into discernment, for example, would be apprehended differently through the repeated experience of walking through the story. Gregory's pedagogical strategy of leading young Peter to his own apprehension of the typological

parallels between Benedict's actions and those of Moses, Elijah, Elisha, David, and St. Peter, all fulfilled in Christ, is given a distinctively visual form in the monks' repetitive corporal engagement with the Life, as is the correlation of the Life with the Rule.

SUNDBERG Mikaela

*Mikaela Sundberg is Professor of Sociology at Stockholm University and Director of Research at Stockholm Centre for Organizational Research. She is the author of several articles on Cistercian monastic life, published in well-renowned sociological journals. She currently works on completing a book monograph entitled *The Meaning of Love in Monastic Life: Fraternal relations and regulated intimacy in a total institution* (Routledge, under contract).*

Learning to Love

People enter Catholic monasteries to dedicate themselves to a religious life. It is not only the relationship with God that is essential for the monastic vocation, but also the relationship with fellow monks and nuns. In contemplative monasteries, monks and nuns withdraw from mainstream society to serve as exemplary models of Christians, but also to create ideal Christian communities (cf. Séguy 1971). Specific forms of love must be cultivated and performed here, expressed in how to act in relation to the others and how to think of them in relation to those love-ideas. Acknowledging this aspect of monastic life is imperative for understanding its social world. What kinds of love and social relations does this involve in *practice*? Love is at the heart of Christianity and the commandments of love are fundamental and related tenets. Christian love concerns a "broad network of interdependent relationships" (Jeanrond 2010: 25). From a theological perspective, God's love and the human love of God, of neighbor and of oneself cannot be separated, and theologians of love try to disentangle how these relationships relate to one another. From a (purely) sociological perspective, the relationships of love in the "God-neighbor-self triad" (Outka 1972:44) can be analytically distinguished and must be so in order to be investigated empirically. How do monks and nuns understand the love they are expected to feel for each other and what are the consequences of this for social relations in monastic life? Based on an extensive qualitative study of Cistercian monasteries in France, this paper presents preliminary ideas on how monks and nuns learn how to love.

TRIANNI Paolo

Paolo Trianni is professor at the Pontificio Ateneo S. Anselmo, Pontificia Università Gregoriana, Università di Roma Tor Vergata, Accademia di Scienze umane e sociali and Pontificia Università Urbaniana.

Educare al pluralismo religioso e al dialogo. Uno sguardo monastico

In un'epoca storica caratterizzata dal pluralismo religioso, nel quale il diritto alla libertà religiosa si scontra con fenomeni di intolleranza e terrorismo, è quanto mai importante educare al dialogo interreligioso. L'intervento propone un'analisi su quali possono essere fondamenti teologici, strategie educative, metodi ed obbiettivi di una formazione al dialogo che riguardi, in modo generale, sia la comunità cristiana che quelle non-cristiane. Educare al pluralismo religioso e al dialogo, infatti, è un valore trasversale che riguarda ogni ambiente sociale. Anche la missione monastica, essendo chiamata a mettere radici nei vari contesti del mondo – dal momento che il dialogo è parte della sua missione, necessità di missionari preparati in questo ambito.

WHEATLEY Paul D.

The Rev. Paul D. Wheatley is a PhD candidate in Christianity and Judaism in Antiquity at the University of Notre Dame in Indiana, researching the literary and generic value of the narration of Jesus's life through connection to rites of early Christianity in the Gospel of Mark. His other research interests include Patristic Biblical interpretation, the interpretive value of paratexts in Byzantine and Latin Bible manuscripts, and the relationship between early Jewish and early Christian interpretations of Scripture. He is a priest of the Episcopal Diocese of Dallas, and will begin teaching as Instructor in New Testament at Nashotah House Theological Seminary in August, 2020.

Lectio Divina, Lectio Apostolica: Saints, Apostles, and the Divine Words of Scripture as Ongoing Revelation in Byzantine Monastic Praxapostolos Manuscripts

Dei Verbum 8 describes how “the apostolic preaching... expressed in a special way in the inspired books, was to be preserved by an unending succession of preachers... contributes toward the holiness of life and increase in faith of the peoples of God... through the contemplation and study made... through a penetrating understanding of the spiritual realities which they experience...” Through *Lectio Divina* and other spiritual meditation, reading Scripture forms disciples to grow in understanding the realities revealed in the Scriptures and to perceive ways the Scriptures inhere with the spiritual realities in disciples' daily lives. In tenth – eleventh century Byzantium, monks produced copies of the *Praxapostolos* (Acts, Catholic and Pauline Epistles) and Revelation with lists of saints, disciples, apostles, prophets, bishops, and lists of Hebrew names at the front and back of these Biblical books in ways that connected the church in Byzantium with the age of the Apostles. This paper will demonstrate how contemplation of the text of Scripture displayed in the lists of Hebrew names and words in GA 250 (Paris, BnF, Coisl. 224) and GA 424 (Vienna, ÖNB, theol. gr. 302) connected the study of Scripture with the contemplation of spiritual realities in the life of the Church in tenth and eleventh century Byzantium.

Van DEURSEN-VREEBURG Juliëtte

She is a teacher educator in Catholic Religious Education at Fontys School of Applied Sciences and is working on her PhD at the Tilburg School of Catholic Theology. Her promotors are prof. dr. Monique van Dijk-Groeneboer and prof. dr. Thomas Quartier.

Juliëtte is currently working on a PhD-project about the possibilities of developing a contemplative educational model for secondary education based on the monastic tradition of lectio divina. She has recently published an peer-reviewed article about the first part of her research in Religie& Samenleving (June 2019).

Learning for life.

Sacred reading and formation in secondary schools in the Netherlands.

An educational model

Because of processes of secularization and individualization in the Netherlands, students in secondary schools are expected to base their life choices on their own personality and to search for their own sources of meaning. Therefore, it is necessary that catholic secondary schools, which are characterised by religious diversity and secularisation, pay more attention to the existential and moral formation of their students. The question is: how can that be done?

In my PHD-research, I analyse and define the concept of formation. To promote this process of transformation, I propose a contemplative pedagogical approach for catholic religious education. Through contemplative pedagogy, the teacher can create in his or her classroom opportunities for a slower and deepening learning process.

In my research I focus on the monastic tradition of *lectio divina*. Which elements of this tradition, as described in the *Rule of St. Benedict*, *Didascalicon* and *Scala Claustralium*, can be used and re-interpreted to design an educational model for sacred reading? I would like to present and discuss this educational model at the monastic ED.

VECOLI Fabrizio

Professeur à l'Université de Montréal

Pédagogie monastique et communauté eschatologique chez les Pères du désert

Cette conférence se propose d'analyser les modalités d'instruction des techniques ascétiques dans le monachisme des origines, particulièrement en Égypte et en Palestine, dans les siècles IV-VI. La direction spirituelle, entendue comme formation et accompagnement vers le salut, a été étudiée dans ce contexte à plusieurs reprises. Ce qui nous intéresse ici est de montrer comment l'enseignement de la discipline ascétique semble viser des objectifs différents selon les dimensions où celle-ci se réalise. Il est certainement vrai que les moyens d'atteindre le salut individuel sont au centre des enseignements des moines, mais il importe de noter que selon les textes ce salut peut être compris de manière différente, décalée en quelque sorte : dans certains écrits qui témoignent d'une forme de monachisme communautaire plus poussée, le salut est attesté par la réalisation d'une communauté en paix qui reprend certains éléments de l'ère

messianique tels que présentés dans les textes prophétiques ou dans les psaumes. Les enseignements visent alors à créer un « contexte de salut » et donc à démanteler les éléments intrinsèquement conflictuels de l'homme en vue de la construction d'une utopie sociale qui présente une dimension eschatologique significative. Par le travail sur les relations sociales entre les moines et avec les séculiers, l'enseignement fournit les outils de reconstruction de l'ascète, pour en faire un homme nouveau, mort au monde mais né à nouveau à la vie spirituelle.

Monastic Pedagogy and eschatological community among the Desert Fathers

This conference aims to analyze the methods of instruction of ascetic techniques in the monasticism of the origins, particularly in Egypt and Palestine, in the 4th-6th centuries. Spiritual direction, understood as formation and accompaniment to salvation, has been studied in this context on several occasions. What interests us here is to show how the teaching of the ascetic discipline seems to aim at different objectives depending on the dimension it focuses on. It is certainly true that the means of attaining individual salvation are at the center of monastic instruction and training, but it is important to note that depending on the texts this salvation can be understood in different ways: in some writings – which refer to a kind of more communitarian monasticism – salvation seems to be attained by the realization of a community in peace which reveals many characteristics of the messianic era as presented in the prophetic texts or in the psalms. The teachings then aim to create a "salvation context" and thus to dismantle the intrinsically conflicting elements of man with a view to constructing a social utopia that has a significant eschatological dimension. By the work on the social relations between the monks and with the seculars, the teaching provides the tools of reconstruction of the ascetic in order to make of him a new man, dead to the world but born again to the spiritual life.

WILDE Mauritius OSB

Prior of the Collegio S. Anselmo and professor at the Faculty of Theology at the Pontificio Ateneo S. Anselmo

How to set the bar

Benedict of Nursia does not make it easy for a newcomer to enter the monastery. He sets the bar high. He himself – though “perfect” from the beginning as his biographer Gregory the Great sees it – went through lots of challenges and temptations. Why does God call men and women in the Holy Scripture who first think this call would be over their head and they would not be able to make it?

Education in a monastic context sees itself confronted today, however, with the claim for inclusion and the clear demand not to become elitist. Have we to lower the bar? What does respecting the student really mean? How can we do justice to the individual student, not frightening him, but also not leaving him in mediocrity? How can we help him to climb the rock that is too high for him (cf Psalm 61:3)?

ZACCARON Francesca

ISSS Francesco Collo High School (Conegliano-TV) e Jacques Maritain Institute (Trieste)

A mediating encounter. The role of catholic intellectual tradition in secondary education

I believe that Education is an attention to the developing subject and that every subject needs a mediation of her own tradition. I intend Catholic Intellectual Tradition as the possibility of developing a thought that takes its inspiration from the Christian life. In my paper I intend to give an answer to the following questions: 1) *How can CIT shape the work of secondary education?* 2) *How can we use curriculum and pedagogy that show students how this Tradition relates to their lives and their contemporary world?* First, starting from J.H. Newman, B. Lonergan and G. Kocijančič's reflections, I stress (according to Newman) the importance of teacher's influence and encounter with students. CIT can shape secondary education work if it is intended as a *spiritual treasure* to embrace, know, understand and hold. To transmit this Tradition, a mediation through encounters and a self-appropriation of what it is mediated, are needed. Starting from Kocijančič's thought, I consider two different meanings of Tradition, and then I briefly explore the notion of *horizon* in Lonergan, in order to highlight the nexus between self-appropriation and the mediation of the Tradition.

In the second part I present my teaching experience in an Italian public high school. I use some readings from CIT (as Nikolaj Berdiaev and Pavel Florenskij) in class, showing to students that there are alternative perspectives on e.g. Twentieth centuries' issues, in Philosophers who reflect starting from Christian life experience. Through this mediation the subject receives, holds and shares this CIT, and at the same time she is very much involved in the process. The subject in fact lives an experience of expanding horizon, that is meaningful in her own development as a whole person, in her integrity of spirit, mind, body.